

THE  
MOTHERS  
LEGACIE,  
to her unborne  
CHILDE.

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BY  
ELIZABETH JOCELINE.

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*The seventh Impression.*

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LONDON,  
Printed by F. K. for Robert  
Allot, and are to be sold  
in Pauls Church-yard,  
at the Signe of the  
Blacke Beare.  
1635.

THE  
NOTHERS  
LEGACIE  
to her unborne  
Child.

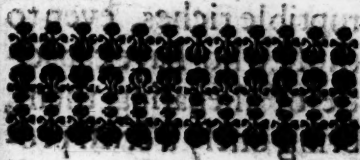
BY  
ELIZABETH JOCELYNE.

Printed by W. Stansfeld.

Printed by W. Stansfeld.

LONDON:  
Printed by A. K. Johnson  
in Finsbury Church-yard  
at the Sign of the  
Black Tree.  
1632.





*The Approbation.*



**U**nder lawes disable  
those that are  
under Cover-  
baron, from disposing by  
Will and Testament a-  
ny temporall estate. But  
no law prohibiteth any  
professor of morall and  
spirituall riches, to im-  
part them unto others,  
either in life by com-  
municating, or in death  
by bequeathing. The  
reason is, for that cor-

## *The Approbation.*

ruptible riches, even to  
those who have capaci-  
tie of alienating them,  
being only a civil pro-  
priety, but no morall  
and vertuous influence  
for the well dispensing,  
or bestowing them;  
whereas vertue & grace  
have power beyond all  
empeachment of sexe or  
other debility, to ena-  
ble and instruct the pos-  
sessor, to employ the  
same unquestionably for  
the inward enriching of  
others. *omni modo itaq*  
- *in* This truly-rich be-  
queather, taking that  
care for the providing  
an everlasting portion for  
- *qu* . . . A . . . her

*The Approbation.*

her hoped issue, which too many parents bend wholly upon earthly inheritance, by her death already hath given unto her Testament that life and strength whereof the Scripture speaketh, *A Testament is of force after death:* Now remained the other validity and privilege of a Testament, that it bee enacted in perpetuall and inviolable *Record*. Which in this was necessary, not so much for the securitie of the chiefe and immediate Legatary, as for the benefit of all those, who, by the com-

### *The Approbation.*

mon kindred of Christianitie may claime their portion in this Legacie, left in *pious usus*? whereout, whosoever taketh, yet leaveth no whit the lesse for others in remainder.

Wherefore upon the very first view, I willingly not only subscribed my *Approbat* for the registering this *Will*, among the most publike Monuments (the rather worthy, because proceeding from the weaker sex) but also, as bound to doe right unto knowne vertue, undertooke the care of the publication there-

## The Approbation.

thereof, my selfe having heretofore bin no stranger to the Testators education and eminent vertues. Wherof, I here beheld reflection cleere enough, though perhaps not so particularly evident to those that take knowledge of them only by this Abstract.

In her zealous affection to the holy Ministry; thereto dedicating, (if by sex capable) her yet scarce budding first-fruits, I saw the lineaments of her owne parentage: She being the only offspring derived from a reverend Grand-  
A 5 father,

The Approbation.

father, Doctor, Chaderton, sometime Master of Queenes Colledge in Cambridge, and publike Professor of Divinitie in that Univerſitie, afterward Lord Biſhop, firſt of Cheſter, and thence of Lincolne: by and under whom ſhe was from her tender yeeres carefully nurtured, as in thoſe accompliſhmēts of knowledge in Languages, Hiſtorie, and ſome Arts, ſo principally in ſtudies of piety. And thus having from a childe knowne the holy ſcriptures, which made her wiſe unto ſalvation through faith in Chriſt,

### *The Approbation.*

*Christ*, how well shee continued in those things which she had learned, appeareth as otherwise to those that knew her, so here to all, by the frequent and pertinent application of them in these instructions.

In her prosecution of the duty of obedience unto Parents, I view the deepe impression, long since, when shee was not above sixe yeeres old, made in her minde by the last words of her owne Mother charging her upon her blessing, to shew all obedience and reverence to her Father  
(Sir

### *The Approbation.*

(*Sir Richard Brooke*) and to her reverend Grandfather.

In the whole course of her pen, I observe her piety and humility: these her lines scarce shewing one sparke of the elementary fire of her secular learning: this her Candle being rather lighted from the lampe of the Sanctuary.

In her commission of the office of an *Overseer* to her husband, what eyes cannot behold the flames of her true and unspotted love toward her dearest, who enjoyed her about the space of  
of



### *The Approbation.*

of six yeeres and a halfe,  
being all that while both  
an impartiall witnesse of  
her vertues, & an happy  
partner of those bles-  
sings both transitorie  
and spirituall wherewith  
shee was endowed.

Beside the domestike  
cares pertaining to a  
wife, the former part of  
those yeeres were im-  
ployed by her in the stu-  
dies of morality and hi-  
story, the better by the  
helpe of forreigne lan-  
guages, not without a  
taste and faculty in Poe-  
trie: Wherin some essay  
she hath left, ingenious,  
but chaste and modest  
like

### *The Approbation.*

like the Authour. Of all which knowledge shee was very sparing in her discourses, as possessing it rather to hide, than to boast of.

Among those her eminencies deserving our memorie, was her owne most ready memory, enabling her upon the first rehearfall to repeate above forty lines in English or Latine: a gift the more happy by her employment of it in carrying away an entire sermon, so that she could (almost following the steps of the words, or phrase) write it down in her chamber. The

## *The Approbation.*

The latter yeeres of  
her life shee addicted to  
no other studies than  
Divinitie, whereof some  
imperfect notes remain,  
but principally this smal  
Treatise, found in her  
Deske unfinished, by  
reason either of some  
troubles befalling her  
above a moneth before  
her end, or of preventi-  
on, by misreckoning the  
time of her going with  
this her first (now also  
last) Child: which Trea-  
tise, intended for her  
child, she so leaving, re-  
commended the same to  
her husband by her let-  
ter to him, written and  
sub-

### *The Approbation.*

subscribed by her owne hand, as hereafter followeth.

The many blessings shee enjoyed, were not without some seasoning of afflictions, which, by the good use shee made of them, bred in her a constant temper of patience and more than womanly fortitude: especially in her latter time, when as the course of her life was a perpetuall meditation of death, amounting almost to a prophetick sense of her dissolution, even then when shee had not finished the 27. yeere of her age,

## *The Approbation.*

age, nor was oppressed by any disease, or danger, other than the common lot of child-birth, within some moneths approaching. Accordingly when she first felt her selfe quicke with childe (as then travelling with death it selfe) she secretly tooke order for the buying a new winding sheet: thus preparing and consecrating her selfe to him, who rested in a *new Sepulcher wherein was never man yet layed.* And about that time undauntedly looking death in the face, privately in her Closet be-

### *The Approbation.*

betweene God and her,  
shee wrote these pious  
Meditations: whereof  
her selfe strangely spea-  
keth to her own bowels  
in this manner, *It may  
seeme strange to thee to re-  
ceive these lines from a  
Mother, that dyed when  
thou wert borne.* October  
12. 1622. in Cambridge-  
shire shee was made a  
mother of a daughter,  
whom shortly after be-  
ing baptized & brought  
unto her, she blessed, and  
gave God thanks that  
her selfe had lived to see  
ie a Christian: and then  
instantly called for her  
winding-sheet to bee  
brought

*The Approbation.*

brought forth and laid upon her. So having patiently borne for some nine dayes a violent fever, and giving a comfortable testimony of her godly resolution, shee ended her prayers, speech, & life together, rendring her soule into the hand of her Redeemer, and leaving behind her unto the world a sweet perfume of good name, and to her onely childe (besides a competent inheritance) this Manuell, being a deputed Mother for instruction, and for solace a twinne-like sister, issuing from

*The Approbation.*

from the same Parent,  
and seeing the light a-  
bout the same time.

Which composition, be-  
cause it cometh forth  
imperfect from the pen,  
doth the more expect  
to be supplied and made  
up by practice and exe-  
cution.

*Sic approbavit*

**THO. GOAD.**



TO MY TRULY-  
loving, and most deare-  
ly loved Husband,  
*Samuell Jocelin.*

**M**INE owne  
deare Love,  
I no sooner  
cōceived an  
hope that I should bee  
made a Mother by  
thee, but with it entred  
the consideration of a  
mo-

mothers dutie, and shortly after followed the apprehension of danger that might prevent mee from executing that care I so exceedingly desired, I meane in religious training our Childe. And in truth, death appearing in this shape, was doubly terrible unto me. First, in respect of the painefulnesse of that kinde of death; and next, of the losse my little one should have

to her Husband.

have in wanting me.

But I thanke God,  
these feares were cured  
with the remembrance  
that all things worke  
together for the best to  
those that love God,  
and a certaine affu-  
rance, that he will give  
me patience according  
to my paine.

Yet still I thought  
there was some good  
office I might do for my  
Child, more than onely  
to bring it forth (thogh  
it should please God to  
take

take me) when I considered our frailty, our apt inclination to sin, the Devils subtilty, and the worlds deceitfulnesse; against these, how much desired I to admonish it? But still it came into my minde, that death might deprive mee of time, if I should neglect the present. I knew not what to doe: I thought of writing, but then mine owne weaknesse appeared so manifestly, that

I

to her Husband.

I was ashamed, and durst not undertake it. But when I could finde no other meanes to expresse my Motherly zeale, I encouraged my selfe with these reasons.

First, that I wrote to a Childe, and though I were but a Woman, yet to a Childs judgement, what I understand, might serve for a foundation to a better learning.

Againe, I considered it was to my owne, and in private sort, and my love

B

to

to my owne might excuse  
my errorrs.

And lastly, but chiefly,  
I comforted my selfe, that  
my intent was good, and  
that I was well assured  
God is the prosperer of  
good purposes.

Thus resolved, I writ  
this ensuing Letter to our  
little one, to whom I could  
not finde a fitter hand to  
convey it than thine own,  
which maist with autho-  
rity see the performance  
of this my little Legacy,  
of which my Childe is Ex-  
ecutor.

And

to her Husband.

And (deare Love) as  
thou must be the over-  
seer, for Gods sake, when  
it shall faile in dutie to  
God, or to the world, let  
not thy indulgence wink  
at such folly, but severe-  
ly correct it: and that  
thy trouble may be little  
when it comes to yeares,  
take the more care when  
it is young. First, in pro-  
viding it a nurse: O make  
choise not so much for  
her complexion, as for  
her milde and honest dis-  
position: Likewise if the  
B 2      childe

childe be to remaine long  
abroad after waining,  
as neere as may be, chuse  
a house where it may not  
learn to sweare, or speak  
scurrilous words.

I know I may bee  
thought too scrupulous  
in this : but I am sure  
thou shalt find it a hard  
matter to break a childe  
of that it learns so yong.  
It will be a great while,  
ere it will bee thought  
olde enough to be beaten  
for evill words, and by  
that time it will be so  
per-



to her Husband.

perfect in imperfections,  
that blowes will not  
mend it. And when  
some charitable body re-  
proves or corrects it for  
these faults, let no body  
pitty it with the losse  
of the Mother.

Next, good sweet  
Heart, keepe it not from  
Schoole, but let it learne  
betimes: if it be a sonne,  
I doubt not but thou  
wilt dedicate it to the  
Lord as his Minister,  
if it will please his mer-  
cy to give him grace

B 3

and

The Letter

and capacitie for that  
great worke. If it be a  
daughter, I hope my mo-  
ther Brooke (if thou  
desirest her) will take it  
among hers, & let them  
all learne one lesson.

I desire her bringing up  
may be learning the Bi-  
ble, as my sisters do, good  
housewifery, writing, &  
good workes: other lear-  
ning a woman needs not:  
though I admire it in  
those whom God hath  
blest with discretion, yet  
I desired not much in  
my

my owne, having seene  
that sometimes Women  
have greater portions of  
learning than wisdom,  
which is of no better use  
to them than a maine  
saile to a sty-boate, which  
runnes it under water.  
But where learning and  
wisdom meet in a ver-  
tuous disposed Woman,  
shee is the fittest clothes  
for all goodnesse. Shee  
is like a well-ballanced  
ship, that may beare all  
her saile. Shee is in-  
deed: I should but shame

The Letter

my selfe, if I should goe  
about to praise her more.

But my deare, though  
shee have all this in her,  
shee will hardly make a  
poore mans wife: Yet I  
leave it to thy will. If  
thou desirest a learned  
daughter, I pray God  
give her a wise and re-  
ligious heart, that shee  
may use it to his glory,  
thy comfort, and her  
owne salvation.

But howsoever thou  
disposest of her educati-  
on, I pray thee labour  
by

to her Husband.

by all means to teach her true humilitie: though I much desire it may be as bumble, if it be a sonne as a daughter; yet in a daughter I more feare that vice; Pride being now rather accounted a vertue in our sex worthy prayse, than a vice fit for reproofe.

Many Parents reade lectures of it to their children how necessary it is, and they haue principles that must not be disputed against. As first, look

B 5      how

## The Letter

how much you esteeme  
your selfe, others will e-  
steem of you. Again, what  
you giue to others, you  
derogate from your self.  
And many more of these  
kindes. I haue heard  
men accounted wise that  
haue maintained this  
kinde of pride under the  
name of generous know-  
ing or understanding  
themselues. But I am  
sure that he that true-  
ly knowes himselfe shall  
know so much euill by  
himselfe, that hee shall  
haue

to her Husband.

haue small reason to  
thinke him selfe better  
than another man.

Dearest, I am so fear-  
full to bring thee a proud  
high minded child, that,  
though I know thy care  
will need no spur, yet I  
cannot but desire thee to  
double thy watchfulnes  
over this wee, it is  
such a craftie insinua-  
ting Devill, will en-  
ter little children in the  
likenesse of wit, with  
which their parents are  
delighted, and that is  
sweet

The Letter

sweet nourishment to it.  
I pray thee, deare heart,  
delight not to haue a bold  
childe: modesty and hu-  
militie are the sweetest  
ground-workes of all  
vertue. Let not thy  
servants giue it any o-  
ther title than the Chri-  
sten name, till it haue  
discretion to understand  
how to respect others.

And I pray thee be  
not profuse in the ex-  
pence of clothes upon it.  
Mee thinkes it is a  
waine delight in Pa-  
rents



to her Husband.

rents to bestow that cost  
upon one childe, which  
would serue two or  
three. If they haue not  
Children enow of their  
owne to imploy so much  
cost vpon, Pauper u-  
bique jacet.

Thus, Deare, thou seest  
my beliefe, if thou canst  
teach thy little one hu-  
militie, it must needs  
make thee a glad Fa-  
ther.

But I know thou won-  
derest by this time what  
the cause should be that  
we

There  
wants  
not  
poore  
at e-  
very  
doore.

The Letter

We two continually un-  
clasping our hearts one  
to another, I should re-  
serve this to writing.  
When thou thinkest  
thus, Deare, remember  
how grievous it was to  
thee but to heare me say,  
I may die, and thou  
wilt confesse this would  
haue beene an unplea-  
sant Discourse to thee,  
and thou knowest I ne-  
ver durst displease thee  
willingly, so much I  
loue thee. All I now de-  
sire is, that the unex-  
pected-

to her Husband.

pectednesse of it make it  
not more grievous unto  
thee. But I know thou  
art a Christian, and  
therefore will not doubt  
of thy patience.

And though I thus  
write to thee, as heart-  
ily desiring to be reli-  
giously prepared to die,  
yet my Deare, I de-  
spaire not of life, nay,  
I hope, and daily pray  
for it, if so God will be  
pleased.

Nor shall I thinke this  
labour lost, though I doe  
live :

## The Letter

live: for I will make it  
my owne looking-glasse,  
wherein to see when I  
am too secure, when too  
remisse, and in my  
childes fault through  
this glasse to discerne  
mine owne errors. And  
I hope God will so give  
me his grace, that I shall  
more skilfully act than  
apprehend a Mothers  
dutie.

My Deare, thou know-  
est me so well, I shall not  
need to tell thee I have  
written honest thoughts

to her Husband.

in a disordered fashion,  
not observing method.  
For thou knowest how  
short I am of learning  
and naturall endow-  
ments, to take such a  
course in writing. Or if  
that strong affection of  
thine have hid my weak-  
nesse from thy sight, I  
now professe seriously  
my owne ignorance :  
and though I did not,  
this following Treatise  
would bewray it : But I  
send it onely to the eyes  
of a most loving Hus-  
band,

The Letter to her Husband.

band, and of a childe exceedingly beloved, to whom I hope it will not be altogether unprofitable.

Thus humbly desiring GOD to give thee all comfort in this life, and happinesse in the life to come, I leave thee and thine to his most gracious protection.

Thine inviolable,

Eliza. Jacelin.



THE  
MOTHERS  
LEGACIE  
to her unborne  
CHILDE.



Having long,  
often and  
earnestly  
desired of  
God, that  
I might be a Mother to  
one of his children, and  
the time now drawing  
on,

on, which I hope hee hath appointed to give thee unto mee: it drew me into a consideration, both wherefore I so earnestly desired thee, and (having found that the true cause was, to make thee happy) how I might compasse this happinesse for thee.

I knew it consisted not in honour, wealth, strength of body, or friends (though all these are great blessings) therefore it had been a weake request to desire thee onely for an heire to my fortune. No, I never aimed at so poore an inhe-



inheritance for thee, as the whole world: Neither would I have begged of God so much paine, as I know I must endure, to have onely possesse thee with earthly riches, of which to day thou maist bee a great man, to morrow a poore begger. Nor did an hope to dandle thy infancy move me to desire thee. For I know all the delight a Parent can take in a childe, is honey mingled with gall.

But the true reason that I have so often kneeled to God for thee, is, that  
thou

thou mightest be an inheritor of the Kingdome of Heaven. To which end I humbly beseech Almighty God thou maist bend all thy actions, and (if it be his blessed will) give thee so plentiful a measure of his grace, that thou mayest serve him as his Minister, if he make thee a man.

It is true that this age holds it a most contemptible office, fit onely for poore mens children, younger brothers, and such as have no other meanes to live. But for Gods sake be not discouraged

raged with these vaine  
speeches ; but fortifie  
your selfe with remem-  
bring of how great  
worth the winning of  
one soule is in GODS  
sight, & you shall quick-  
ly find how great a place  
it is to be a Priest unto  
the living God. If it will  
please him to moove  
your heart with his holy  
Spirit, it will glow and  
burne with zeale to doe  
him service. *The Lord o-  
pen thy lips, that thy mouth  
may shew forth his prayse.*

If I had skill to write, I  
would write all I appre-  
hend of the happy estate  
of true labouring Mini-  
sters :

sters : but I may plainly say, that of all men they by their calling are the most truely happy; they are familiar with God, they labour in his Vineyard, & they are so beloved of him, that he gives them abundance of knowledg. Oh be one of them, let not the scorne of evil men hinder thee. Look how *God* hath provided for thee sufficient means: thou needest not hinder thy study to look out for living, as the *Israelites* hindred their worke to look for straw: If thou beest not content with this, thou wilt  
not

not be with more? God deliver thee from covetousnesse.

I desire thee, that though thou takest a spirituall Calling, thou wilt not seeke after the livings of the Church, nor promotions, though I honour them, as I have great cause, but I would have thee so truely an humble and zealous Minister, that thy onely end should be to doe God service, without desire of any thing to thy selfe, save the Kingdome of Heaven. Yet as I would not have thee seeke these things, so I

C would

would have thee as carefull not to neglect Gods blessings, but with all thankfulness to receive what he bestowes, and to be a carefull Steward, distributing it to those that have need.

I could not chuse but manifest this desire in writing, lest it should please God to deprive me of time to speake.

And if thou beest a Daughter, thou maist perhaps thinke I have lost my labour: but read on, and thou shalt see my love and care of thee, and thy salvation is as great, as if thou  
we

wert a Sonne, and my  
feare greater.

It may peradventure  
when thou comdest to  
some discretion, appeare  
strange to thee to re-  
ceive these lines from a  
Mother that died when  
thou wert borne ; but  
when thou seest men  
purchase land, and store  
up treasure for their un-  
borne babes , wonder  
not at mee that I am  
carefull for thy salvati-  
on, being such an eter-  
nall portion : and not  
knowing whether I shall  
live to instruct thee  
when thou art borne,  
let me not be blamed,

C 2      though

though I write to thee before. Who would not condemn me, if I should be carelesse of thy body while it is within me? Sure a farre greater care belongs to thy soule? to both these cares I will endeavour my selfe so long as I live.

Againe, I may perhaps be wondred at for writing in this kinde, considering there are so many excellent bookes, whose least note is worth all my meditations. I confesse it, and thus excuse my selfe : I write not to the world, but to mine owne childe, who,

it



it may be, will more profit by a few weake instructions comming from a dead Mother (who cannot every day praise or reprove it as it deserves) than by farre better from much more learned. These things considered, neither the true knowledge of mine owne weaknesse, nor the feare this may come to the worlds eye, & bring (come upon my grave, can stay my hand from expressing how much I covet thy salvation.

Therefore, deare child, reade here my love, and if God take mee from

C 3      thee,

thee, be obedient to these instructions, as thou oughtest to be unto me, I have learnt them out of Gods Word, I beseech him that they may be profitable to thee.

(1)

The first charge I give thee, I learned of *Salomon, Eccles. 12. 1. Remember thy Creator in the dayes of thy youth.* It is an excellent beginning, and a fit lesson for a child. Looke with what the Vessell is first seasoned, it retaines the taste: and if thou beginnest to remember to serve God when thou art

art young, before the world, the flesh, and the devill take hold on thee, God will love thee, and send his holy Spirit to take possession of thee, who shall resist those enemies, and not suffer them to hurt thee.

To move thy heart to remember thy Creator betimes, meditate upon the benefits thou continually receivest: First, how he hath created thee when thou wert nothing, redeemed thee being worse thā nought, and now of meere grace he hath given thee his holy Spirit, sanctifying  
C 4      thee

thee to an eternall Kingdome. Thou canst not possibly understand how great these mercies are, but straight thy soule must cry, What shall I doe for so gracious a God ? All the powers of my soule and body will I give to his service, my first thoughts will I dedicate to him, like *Abels* sacrifice, I will present to him the first fruits of my youth : In the strength of my age I will fall downe before him : and if I live to old age, that weaknesse will not let my knees bow, nor my hands be lifted  
up,

up, yet shall my heart meditate on his goodnesse night and day, and my tongue shall be alwaies telling of his marvellous workes.

When thou hast thus remembred the infinite mercies of God, it be-moves thee to settle thy selfe to a constant service of him, to order thy thoughts, words, and actions to his glory, and to covenant with thy selfe that thou wilt not breake thy promises to God. That thou maist the more easily perform these duties, make, I pray thee, these following

C 5 rules

rules for ordering thy  
life, and God will blesse  
thee and all thy good  
endeavours.

(2)

At thy first waking in  
the morning be carefull  
of thy selfe, that thou  
harbor in thy braine no  
vaine or unprofitable,  
but of all, no ungodly  
fancie to hinder thy  
morning Sacrifice, but  
straight frame thy selfe  
to meditate on the mer-  
cies of God, the malici-  
ousnes of the Devill, and  
thine owne weakenesse.

Thine own weaknesse  
is apparent to thee : for  
even

even but now thine eyes  
were closed, thou couldst  
not see to defend thy  
selfe, thy strength was  
gone, so that thou wert  
not able to resist the  
weakest creature, a Gnat  
or a Flea might glut  
themselves with thy  
bloud.

The Devils malice is  
as easily perceived: for  
even now he lyes lur-  
king ready to catch eve-  
ry good motion from  
thy heart, suggesting  
things more delightfull  
to thy fancy, and perswa-  
ding thee to deferre thy  
service of God, though  
but for a little while.

But

But be warned and armed against his tentations; for be assured if thy heart yeeld to neglect praying to God but one halfe houre, when that time comes thou shalt find thy selfe farre more unapt, & thy heart more dull to pray than before: wheras if thou disposest thy selfe to pray, though thou beest heavy & unchearefull in it, yet God, who searches the heart, and sees thy desire to pray, though thou canst not, will enlighten thee and prepare thy heart against the next time, that thou shalt find comfort.

There.



Therefore, take heed the  
Devill deceive you not,  
for you see his malice is  
not small that seekes to  
coozen you of all hap-  
pinesse present and to  
come : For be assured  
you can take no true joy  
in earthly pleasures, no  
longer than you seeke  
after heavenly.

Having thus discerned  
the infinite malice of the  
Devill, and your owne  
exceeding weakenesse,  
how do you thinke you  
were preserved from  
his snares while you  
slept? or doe you thinke  
he only besets you when  
you are awake ? No, be  
not

not deceived, he is not  
so faire an enemy : his  
hate is such to you, that  
if he could, he would  
teare your body, and  
drag your soule to hell  
while you slept. Alas,  
all this hee might have  
done, your strength was  
small to resist him. Now  
you must needs confesse  
who it is that is onely a-  
ble to preserve you, that  
it is God, and that it is  
his mercy, not your de-  
sert, that you are preser-  
ved : and gather to your  
selfe a strong resolution,  
with all your force to  
serve him all the day,  
and to resist all the ten-  
ta-

tations of the Devill.

Then being thorowly awake ( for sure G O D likes not sleeping prayer ) begin to give G O D thanks, and to desire the continuance of his mercy towards thee, in these words, till thou canst finde such as may better expresse thine owne soule.

“ O eternall God, gracious from the beginning, and mercifull to the latter ending of the world, I give thee humble thanks, that according to thine abundant goodnesse, thou hast graciously  
“ de-

"deseded me this night  
 "from all dangers that  
 "might have happened  
 "unto mee. I beseech  
 "thee continue this thy  
 "favourable goodnesse  
 "toward mee, and so  
 "grant mee thy grace,  
 "that in all my thoughts  
 "words, and actions, I  
 "may seeke thy glory,  
 "and evermore so live  
 "in thy feare, that I may  
 "die in thy favour, for  
 "thy Sonne my onely  
 "Saviours sake, *Amen.*

(3)  
 Having thus invited  
 God into your soule,  
 take heede you offend  
 not

not against so great and glorious a guest: Thinke if thou seest a superiour entertained with such obseruance of the Master, such diligence in the servants, such a generall care that all things may give a testimony of his welcome, O thinke, sinfull Soule, what care oughtest thou to have when the living GOD vouchsafes to dwell in thee: Oh watch, Oh be wary. Do not (my deare Childe) Oh, doe not wilfully offend him, for hardly are presumptuous sinnes forgiven: but if out of weaknesse thou offend

offend against him, run straight before he can be gone, for he is mercifull, and will stay a while after thou hast sinned, to expect thy repentance: but if thou dost not make hast, then the Devill, who will not delay to seeke thy destruction, he wil accuse thee, mocking thy impietie, and God will leave thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore run quickly, esteeme no sin small, but what member soever caused thee to offend him,

him, bring it before him,  
& let it assist thee chiefly  
in thy repentance. If  
thine eyes teach thee  
wantonnesse, covetous-  
nes, or the like, let them  
powre forth teares to  
purchase thee a pardon.  
If thy tongue have of-  
fended toward God or  
thy neighbour, bring it  
with shame and sorrow  
to confesse in private,  
what it was not ashamed  
to glory of in publike.  
Learne to be ashamed to  
commit sinne, but being  
committed, hope not to  
hide it from God by any  
other meanes, than by  
heartly repentance: so in-  
deed

deed thou maist winne  
his mercy to cover thy  
transgression, and in his  
Sonnes Passion hee will  
bury thine offences, so  
as hee will hide them  
from himselfe: but then  
thou must delay no time,  
goe quickly, get thee a-  
lone, weare thy knees,  
wring thy hands, beate  
thy brest, know as little  
measure in thy sorrow,  
as thou didst in thy sin.  
The Lord will not de-  
spise a contrite heart,  
and though he let thee  
kneele long, he will have  
mercy at the last. Learne  
of *Jacob* to wrastle with  
God, and to cry with a  
feryent



fervent spirit, I will not let thee goe unlesse thou blisse me. Our Saviour saith, The Kingdome of Heaven suffereth violence, and the violent take it by force.

( 4 )

Thus you see, it must be an eager, not a slothfull course, that must bring you to Heaven. Take heed therefore that you avoyd all the kinds of this sinne. Whatsoever you goe about, doe it with chearefulnesse. Be ashamed of idlenesse as thou art a man, but tremble at it, as thou art  
a Chri-

a Christian. For be fure the Devill never is so happy in his tentations, as when he employes them on a slothfull man, who cannot endure to take so much paines as to resist him.

*Salomon* promises no other patrimony to a sluggard but povertie. God hates the slothfull. Witnesse the five foolish Virgins, and the unprofitable servant, *Math. 25.* The one Christ would not know, the other is braded with two shamefull markes, *evill* and *slothfull*, and his talent taken from him. What  
more

more wretched estate  
can there be in the  
world: first, to be hated  
of God, as an idle drone,  
not fit for his service:  
then, through extreame  
povertie to be contem-  
ned of all the world?  
Oh then at no hand  
yeeld thy youth to sloth,  
but so soone as thou hast  
made thy prayer to God,  
prepare to rise, and ri-  
sing use this Prayer.

“ In thy Name, Oh  
“ blessed Saviour, I a-  
“ rise, who with the Fa-  
“ ther, and the holy Spi-  
“ rit, createst me, and  
“ with thine owne most  
“ precious bloud hast  
“ re-

“redeemed mee. I be-  
 “seech thee this day to  
 “governe, keepe, and  
 “bless me : leade mee  
 “forth in every good  
 “way, therein direct  
 “and confirme me, and  
 “after this fraile and  
 “miserable life, bring  
 “me to that blessed life,  
 “which hath no end,  
 “for thy great merit  
 “and mercies sake, *A-*  
 “men.

( 5 )

Thou art no sooner  
 broke out of the armes  
 of sloth, but pride steps  
 in diligently, waiting to  
 furnish thee with any  
 vaine toy in thy attire.  
 . And

And though I beleewe  
there are divers sorts of  
pride more pestilent to  
the soule than this of  
apparell, yet this is e-  
nough dangerous, and, I  
am sure, betrayes a mans  
folly more than any o-  
ther. Is it not a mon-  
strous thing, to see a  
man, whom God hath  
created of an excellent  
forme, each part answe-  
ring the due proportion  
of another, should by a  
fantasticall habit make  
himselſe ſo ugly, that  
one cannot find amongſt  
all Gods creatures any  
thing like him? One  
man, though not resem-  
bling

bling another in shape or face, yet for his rationall soule is like another: but these fashionists have ( I feare ) changed their reasonable soules for proud soules without reason: could they else deforme and transforme themselves by these new fangled fashions, and apish behaviour: cringing, shrugging, starting, and playing the fantastiques every way: So that they may truly say when they are fashionable, that they are not like other men: and I beleeve wise men will not be sorry for it. For who  
would

would be like them ?

I desire thee for Gods sake shunne this vanitie, whether thou be sonne or daughter. If a daughter, I confesse thy taske is harder, because thou art weaker, & thy temptations to this vice greater, for thou shalt see those whom perhaps thou shalt thinke lesse able, exalted farre above thee in this kinde, and it may be thou wilt desire to be like them, if not to out-goe them. But beleewe and remember that I tell thee, the end of all these vanities is bitter as gall.

D 2 Oh,

Oh, the remembrance  
of mis-spent time, when  
thou shalt grow in years,  
and have attained no o-  
ther knowledge than to  
presse thy selfe ! When  
thou shalt see halfe, per-  
haps all thy time spent,  
and that of all thou hast  
sowed, thou hast no-  
thing to reap but repen-  
tance, late repentance,  
how wilt thou grieve ?  
How wilt thou accuse  
one folly for bringing  
in another ? and in thy  
memory cast over the  
cause of each misfortune  
which hath befallne thee,  
till passing from one to  
another, at last thou fin-  
dest



dest thy corrupt will to be the first cause, and then thou wilt with grieve enough perceive, that if thou hadst served God when thou servedst thy fond desires, thou hadst now had peace of heart. The God of mercy give thee grace to remember him in the dayes of thy youth.

Mistake me not, nor give your selfe leave to take too much libertie with saying, My Mother was too strict. No, I am not, for I give you leave to follow modest fashions, but not to be a beginner of fashions : nor

/ D 3 would

would I have you follow it till it be generall : so that in not doing as others doe, you might appeare more singular than wise : but in one word, this is all I desire, that you will not set your heart on such fooleries, and you shall see, that this modest carriage will win you reputation and love with the wise and vertuous sort.

And once againe, remember how many houres maist thou give to God, which if thou spendest in these vanities, thou shalt never be able to make account of.

If

If thou doest but endeavour to doe well, God will accept the will for the deed : but if thou wilfully spend the morning of thy time in these vanities, God will not be put off with such reckonings, but punishmēts will follow, such as I pray God thou maist not pull upon thee.

Yet, alas, this is but one sort of pride, and so far from being accounted a vice, that, if the time mends not before you come to understanding, you will heare a well-drest woman ( for that is the stile of honour)

nour) more commended than a wise or honest, or religious woman. And it may be, this may move you to follow their idlenes: but when you have any such desire, draw your selfe to consider what manner of persons the commended and commenders are, and you shall finde them all of one batch, such as being vaine themselves, applaud it in others.

But if you will desire prayse, follow the example of those religious women, whose vertuous fames time hath not

power

power to raze out: as devout *Anna*, who served the Lord with fasting and prayer. *Luk. 2.* Just *Elizabeth*, who served God without reproofe: Religious *Esther*, who taught her Maids to fast and pray, *Est. 4. 15.* and the chaste *Susanna*, whose story, I hope, the strictest will allow for a worthy example.

I am so fearefull that thou shouldst fall into this sinne, that I could spend my little time of life in exhorting thee from it. I know it is the most dangerous subtrill sinne that can steale the

— D 5 heart

heart of man, it will alter shapes as oft as the Cameleon doth colors; it will fit it selfe to all dispositions, and (which is most strange) it will so disguise it selfe, that he must be cunning who discernes it from humilitie, nay, it may lie in thine owne heart, and if thou beest not a diligent searcher of thy selfe, thou shalt not know it: but if thou watch well thou shalt take it, for it hath one propertie that cannot change, as the common people beleeve the Devill cannot alter the shape of one foote.

It

take deepe roote in thy heart. I will returne now to my first purpose, which is, to set thee downe one day for a patterne how I would have thee spend all the dayes of thy life.

( 6 )

Therefore avoyding all maner of pride, make thy selfe decently ready, which being done, retire to a place alone, where humbling thy selfe upon thy knees, againe renew thy prayers, humbly confessing, and earnestly desiring forgivenesse for all thy finnes,

finnes, and use Doctor *Smiths* morning Prayer, than which I know not a better, nor ever did I finde more comfort in any.

In advising you to a set forme of prayer, I doe not prohibit conceived prayer, but humbly beg of **GOD** to give you grace to pray often out of your own meditatiōs according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliver my opinion, that then a set forme of prayer is most necessary: my rea-  
son



son is, that your servants being used to it, are alwayes ready to goe along with you in their hearts word for word, as you pray, and continuance makes them to understand every word, which must needs cause greater devotion, and give more life to the prayers.

(7)

When you have finished your private prayer, be sure that you absent not your selfe from publike prayer, if it be used in the house where you live: which ended, goe and use any lawfull re-

recreation, either for thy profit or pleasure, and from all these exercises reserve a time to sit downe to some good study, but use that most that may make thee greatest, Divinitie. It will make thee greater, richer, happier than the greatest Kingdome of the earth, though thou couldst possesse it. If any man serve me, saith Christ, him will my Father honour. If *Mordecai* were thought so highly honoured by *Ahasuerus* for a little gay trapping, what shall be don to him whom God will honor?

There-

Therefore if thou desirest honour, serve the Lord, and thou art sure of it. If riches be thy ayme, *Saint Paul* assures thee, that *Godlinesse is great gaine*. If thou covet pleasure, set *Dauids* delight before thine eyes, *I have had more delight in thy testimonies than in all manner of riches. Psal. 119* And in the *92. Psalme* he saith, *Thou Lord hast made me glad by thy works*. In the *4. Psalme*, *Thou hast given me more joy of heart, &c.* And reading the *91. Psalme*, thou shalt see what manner of blessings they are that God makes

makes his children merry withall. And when thou hast once fixt thy heart to this study, it will be so sweet, that the more thou learnest, the more thou wilt desire, and the more thou desirest, the more God will love thee. Thou wilt study so well in private, and practise it in all thy actions publike-ly, thou wilt weigh thy thoughts so even, that thy words shall not be light, and a few lines I will use to perswade thee to be advised in thy words.

(8) Though

( 8 )

Though it is as much to say, Remember thy Creator when thou speakest, as if I could use the exhortations, and tell thee all the perils that belong to speech, yet so apt are we to forget G O D in our foolish talke, that sometimes wee by our discourse would make Gods of our selves. Therefore it will not be amisse to receive a few instructions, though weake, from me for ordering thy speech.

The morning I have  
dedi-

---

dedicated to meditation, prayer, good studies, and honest recreation. The noone time is most used for discourse, it being all a man can doe while he eates, and it is a time wherein a man ought to be carefull of his speech, having before him GODS good blessings to refresh his body, and honest company to recreate his minde, and therefore ought to be no way offensive in his speech, either to God or good men. But most especially take heed that neither heedlesnes nor earnestnesse

nesse in thy discourse,  
cause thee to take Gods  
holy Name in vaine,  
but alwayes speake of  
him with reverence and  
understanding.

○ Next, let not thy  
neighbour suffer in thy  
speech, but be rather si-  
lent than speake ill of a-  
ny man, though he de-  
serve it. And that thou  
maist doe thus, observe  
this rule ; whensoever  
thou hearest one ill spo-  
ken of, before thou se-  
cond it, examine thine  
owne heart, and it is ods  
but thou maist finde in  
thy selfe, either the same  
fault, or a worse than  
that

that he is accused for. So thou shalt be forced either to mend thy selfe, or not to cōdemne him.

Also shunne multiplicite of words, and what thou speakest, be sure to understand fully, for it is a grating to the eare to heare a man talke at randome. If thou desirest to better thy selfe, modestly aske a question of those whom thou seest to have knowledge to resolve thee, and be lesse ashamed to confesse thy ignorance, than by holding a foolish argument, to betray it. And ever avoyd that scornewfull fashion



shion of questioning a man, who, thou knowest, cannot make thee a satisfying answer: neither make a scorne of his ignorance, for be assured hee knowes something that thou dost not know.

If God have given thee a readie wit, take heed thou abuse it not. At no time maintaine arguments against the truth, especially in sacred or morall matter: for it is hard to doe it without offending the GOD of truth; and by it thou maist harme thy weake brother, but the greatest harme will be thine

E owne,

owne, when thou comest to give account for thy idle words.

In thy mirth shunne such jesting as may make thee offensive : scoffing becomes not a Christian. Prize not therefore the froth of an idle wit, before the faith of a vertuous friend.

And I pray thee, as thou wouldest have blessings multiplyed upon thee, let no speech passe from thee that may grieve chaste eares. How hatefull is obscene speech in rude people ? But it makes one of gentle birth odious to all honest

nest company. Salomon  
sayes, *A wise man conceales  
knowledge, but the heart of  
a foole publisheth foolishnes,*  
Prov. 12. 32. and he that  
keepeth his mouth, keepeth  
his life; 13. 3. and in the  
14. 5. *The lips of the wise  
preferre them.*

To conclude, let thy  
tongue and thine heart  
goe together, hate dissi-  
mulation and lying, and  
G O D will love thee,  
which I humbly begge  
of him.

(9)

If thou keepe thy  
thoughts holy, and thy  
words pure, I shall not

E 2      need

need to feare, but all thy actions will be honest. But my feare thou shouldest know the way, and yet goe aside, will not suffer my counsell to leave thee alone, till thou come to thy journeyes end.

First, then be carefull when thou art alone, that thou doe nothing that thou wouldest not doe if men saw thee: remember that Gods eye is alwayes open, and thine owne conscience will be witnesse enough against thee.

Next, be sure that no action of thine may be a scan-

scandall to thy profession, I meane, to the profession of the true Religion. This indeed is as much as to say to thee, Eschew evill. For there is not the least sin thou canst doe, but the enemies of truth will bee glad to say, Loe, this is one of them that professes God in his mouth, but see what his life is. Therefore a great care ought a Christian to have, especially those whom God hath set as lights in his Church.

Whatsoever thou art about to doe, examine it by Gods Commande-

ments: if it be agreeable to them, goe on chearefully, & though the end answer not thy hopes, never grieve nor grudge, but be glad that Gods will is performed, and let thy trust in him assure thee, that all things worke together for the best to them that love God: And though it appeare a crosse, be assured it is a blessing. Therefore make right use of it; examine thy selfe what sinne thou hast committed that may challenge that punishment, repent of it, and reconcile God unto thee, bearing thy crosse

croffe with patience, and doubt not he that depriv'd thee of thy hope to try thee, will ( if thou beare it well ) give thee as great or a greater blessing than thou hopest for. But if thou shalt finde that thy attempts will not endure that tryall, breake from them, and tell the Devill in plaine termes, thou hast a light to discerne his snares by, and therefore scornest to be his slave: For beleeve mee, my childe, if thou shalt out of any worldly respect doe a dishonest act, it may be thou maist thrive

in it a while, but the end is miserable. Oh, the burthen of a wounded conscience who can beare?

If thou seest others thrive and grow great in such courses, reade the 73. *Psalme*; there thou shalt see, *David* himselfe confesses, his foot had well-nigh slippt when he saw the prosperity of the wicked; He describes all their felicities, but at the last, when he went into the Sanctuary, he found what their end was, how they were set in slippery places, &c. and then he cryes, *Whom have I in heaven but thee? And I have*



*have desired none in the earth with thee. Alas, all their labour is but to build a paper-house upō the sand, which though it be never so glorious to looke upon, a small tempest will shatter it. When if thou lay the foundation of thy happinesse upon Christ the Rocke of thy salvation, and build it with zealous service of him, according to truth, then though the floods beat against it, and huge tempests threaten it, thou needest not feare, for thy walls will stand fast and thy foundations will secure thee.*

It were enough to persuade any man to be honest, if he would consider the day of affliction, and store up the comfort of a quiet conscience against it came: for onely that discernes the patient *Job* from despairing *Cain*. *Cain* hideously cryes out, his punishment is greater than he can beare. *Job* sighes forth, *Loe, though he slay me, yet will I trust in him.* Indeede, till affliction comes, the worser sort of men appeare to be the happiest, but then the chaffe is soone knowne from the wheate: the  
good

good man knowes his  
crosse is good for him,  
beares it patiently, and  
casts his care on **C**hrift,  
his heart knowes no re-  
pining, nor his tongue  
other complaining, but  
*Shall I receive good from  
God and not evill?*

On the contrary, when  
affliction fals upon those  
who have laid their foun-  
dation on the sand, alas,  
they have no comfort,  
they are either ashamed  
or besotted, they cannot  
finde **G O D**, nay, they  
will not seeke him: but  
in stead of seeking coun-  
sell from him, they are  
not ashamed ( with for-  
faken

faken *Saul*) to implore the Devill. What doe they lesse, that seeke after Witches for lost goods, cure for themselves, their children, or cattell? I hope there are but few of these: but I know, where God is once forsaken, man is apt to fall into the depth of sin. It is grace, meere grace, that preserves **G O D S** Children from these dangerous fals, of which grace, I beseech Almighty God make us all partakers.

And to conclude, how I would have thee square thine actions, whatsoever  
ver

ver thou doest, remember that thou art in the presence of God, (who will expect an account from thee) so thou wilt not dare to do evill, and thou wilt doe it chearefully, because thou art sure it pleases the Lord, who sees thy willingness, and will not leave thee unrewarded.

The vices most reigning in these times, I must particularly advise thee to shun: first, swearing. For Gods sake, let your communication be yea, yea, and nay, nay, for what is more (saith Christ) cometh of evill.

Keepe

Keep not company with a swearer, lest custome make thee forget how great the sinne is, and so by little and little, thou maist get thy selfe a habit of it. Reprove it in thy friend, if he will brooke reproofe: but it is to no end to reprove a scorner: Rebuke not a scorner, lest he hate thee, but rebuke a wise man, and he will love thee, *Prov. 9. 8.*

Alwaies keepe a watch before thine owne lips, and remember that thou needest not sweare, if thou dost not accustome thy selfe to lye. For if  
thou

thou usest to tell truths,  
thy word will be as cur-  
rant as thy oath. I hope  
thy calling (if God hath  
made thee a man) will be  
of authoritie to reprove  
this vice in other, & not  
to delight in it thy selfe.  
If thou beest a daugh-  
ter, remember thou art  
a Maid, and such ought  
thy modesty to be, that  
thou shouldest scarce  
speake, but when thou  
answerest : thou art  
young, speake if need  
be, and yet scarfly when  
thou art twice asked,  
*Eccles. 32. 8.* Whatsoever  
thou be, thou hast a cal-  
ling, which thou must  
not

not dishonour : thou art  
a Christian, and Christ  
cōmands thou shalt not  
swear at all, *Mat. 5. 34.*

The next vice too too  
common in this Age, is  
Drunkenesse, which is  
the high-way to hell :  
a man may travell in it  
from sinne to sinne, till  
the Devill shew him he  
can goe no further, as a  
Traveller from Inne to  
Inne, till he come to his  
journeys end. Oh thinke  
how filthy is that sinne  
that makes a man a beast  
all his life, and a Devill  
at his death. *Salomon*  
askes, To whom is woe?  
to whom is sorrow, to  
whom



whom is strife, to whom  
is murmuring? to whom  
are wounds without  
cause? and to whom is  
rednesse of the eyes?  
And in the next Verse  
answers, Even to them  
that tarry long at the  
Wine; And to the end  
of the Chapter, sets forth  
the miseries occasioned  
by this vice, *Prov. 23.*

That thou maist avoyd  
this sinne, be carefull in  
the choice of thy friends:  
for it is they that will  
betray thee to this sinne.  
Never make choyce of  
a Drunkard to thy com-  
panion, much lesse thy  
friend. For our King-  
dome

dome hath of late afforded more examples of those who have beene slaine by their friends in a drunken quarrell, than those that have falne by the enemies sword: and how unfit is he to be a friend, that when thou shalt have need of his counsell, will have his head, in stead of wisdom, fild with Wine, and adde rather grieve than comfort to thy necessities ? And againe, what secret thou shalt trust him with, thou maist be sure shall be vomited forth, and all thy comfort must be, He did it

it unwillingly, when he knew not what he did. Thus thou seest, to be a Drunkard, is to be a man unfit for Gods service, or good mens company. I beseech God give thee grace to detest it.

Next, I must exhort thee from a sinne, that I cannot name, thou must search thine owne heart for it. It is thy darling sinne, that which to enjoy, thou couldst resist all others, at least thou thinkest so. But doe not harbour it, search diligently for it in thine own nature, and when thou hast found it, cast it headlong

long from thee. It is thy  
soules subrill betrayer,  
and all thy other finnes  
depend upon it. There is  
not so much danger in  
all the rest that thou con-  
tendest with, as in this  
one, that thou art loth to  
call a sinne. Thy other  
finnes are like a rebelli-  
ous multitude in a Com-  
mon-wealth, which wan-  
ting a head, doe little  
harne. This is their  
head, cut it off, and thou  
shalt see all thy other  
finnes dispersed as an ar-  
my of fearefull Rebels,  
when they heare their  
great Leaders head hath  
kist the blocke.

(10) When

(10)

When thou hast spent the day in religious and honest exercifes, in the evening returne againe to some good meditation or study, which conclude with prayer, commending thy selfe to God, and so shalt thou joyfully goe to thy supper; which done, and the time of rest come, as thou beganest in the morning, so shut up the day with humble thanksgiving for all the benefits that day received, heartie repentance for all thy finnes committed, naming and bewailing

ling them. For thou know'st not if thou repentest not to night, whether thou shalt live to repent to morrow. And though thou wert sure of it, yet the oftner thou makest even thy accounts with God, thy sleepes will be the fonder, & thou shalt awake with a heart full of joy, and ready to serve the Lord.

Lastly, commit thy selfe, and all that is thine to God in zealous prayer, using Doctor *Smiths* evening prayer, and his morning : both which though they be for a family,

mily, yet are they easily reduced to a private mans prayer. So going to bed, take thy rest, beginning and ending in him who is both first and last. Thus spend the sixe dayes thou hast to labour in, that thou maist be ready to celebrate the Sabbath, to which there belongs another *Remember.*

( II )

Remember that thou keepe holy the Sabbath day. This dutie so often and earnestly commended by God himselfe in the Old Testament, so  
con-

confirmed to us in the New, by the Resurrection of our Saviour, in memory whereof, it is called the Lords day, and perpetually celebrated by the Church, yet in these dayes, as if wee neither had part in the Creation, nor Redemption of the world, too many keepe no Sabbath, or at the most but a shaddow of a Sabbath. Where almost can wee finde one that will lose a good bargaine rather than make it on the Lords Day? or that will bridle his owne desires to sanctifie that Day?

Seeing



Seeing therefore this danger, in which thou maist easily be entrap-  
ped by the Devils subtilty, and following the multitude: I cannot but with all my power exhort thee, carefully to keepe the Sabbath, to which end I pray thee marke well the fourth Commandement, *Remember that thou keepe holy the Sabbath day, six dayes shalt thou labour, and doe all that thou hast to doe, but the seventh is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daugh-*  
F *ter,*

ter, thy man-servant, nor thy maid-servant, nor thy cattell that is within thy Gate: For in six dayes the Lord made Heaven and Earth, the Sea, and all that is therein, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.

If thou wilt be wonne to the due observation of this day as an obedient servant, see GOD commands, Remember that thou keepe holy the Sabbath day. If as a loving and dutifull sonne, see how God perswades thee, by equitie, grounded upon his own bountie

tie to thee: He hath given thee six dayes to doe thine owne workes, and he requires but one of thee. What canst thou say for thy selfe, why thou shouldest not wholly that day give thy selfe to his service? Lastly, if thou wilt learne how to serve him as a good scholler, he teaches thee an admirable way, both by rule and example. First, by rule, Thou shalt doe no manner of worke in it: then by example, He made the whole world in six dayes, and he rested the seventh, wherefore he blessed it.

Seeing God thus commands thee by his power, perswades thee in his mercy, and teaches thee, both by rule and his owne most gracious example, how canst thou be so devoyd of grace, nay of reason, as not to obey so just a Master? so mercifull a Father? so gracious a Teacher? If thou make not a conscience of keeping this day, howsoever a dull securitie may possesse thee to flatter thy selfe, thou indeed makest conscience of nothing. For I am perswaded, if thou canst dispense with thy selfe

selfe to prophane this day, either for thy profit or pleasure, thou wilt not sticke upon the like occasion, to breake all the rest of the Commandements one after another.

Therefore, for Christs sake be watchfull, that the Devill deceive you not, nor none of his instruments draw thee away from this dayes dutie. He is alwayes busie and ready at hand to draw thee away from God, but this day without doubt hee doubles all his forces, hee will provoke thine eyes to

F 3 sleepe,

leepe, he will send heavineffe and dulneffe to thy heart, and perhaps paine to thy body, if he can so much prevaile: any sleight, any trick to stay thee from GODS house, and from the Congregation of his people, hee will surely use, and he will sometimes doe it with religious pretences, as to pray at home, reade a Sermon, study the Scripture, and to spend the time in such Christian exercises as are infinitely good at other times. But I once heard a religious Preacher affirme,  
(and

( and I beleeeved him )  
that those who had abilitie of body to goe to Church, and yet out of any evill disposition (for good it can hardly bee ) absented themselves, though they prayd, they were not heard.

It behoves thee by how much greater his practices are against thee that day, so much the more to fortifie thy selfe against him : at no hand let him stay thee from the Church, there God hath promised to bee present, and there he is. Darest thou then, silly wretch, absent thy selfe

F 4 from

from him? I know, thou  
darest not. Goe then  
with a heart prepared  
to pray by prayer, and  
going, meditate on Gods  
great mercies in the cre-  
ation of the world, his  
great mercy in redee-  
ming it, and mingle with  
thy meditation, prayers,  
that may apply these  
great blessings to thy  
selfe.

So approach and en-  
ter, with reverend and  
fervent zeale, the house  
of God, and throwing  
away all thoughts, but  
such as may further the  
good worke thou art a-  
bout, bend thy knees and  
heart



heart to God, desiring  
of him his holy Spirit,  
that thou maist joyne  
with the Congregation  
in zealous prayer, and  
earnest attention to his  
Word preached. And  
tho perhaps thou hea-  
rest a Minister preach,  
as thou thinkest, weak-  
ly, yet give him thine  
attention, and thou shalt  
find that he will deliver  
something profitable to  
thy soule, either that  
thou hast not heard be-  
fore, or not markt, or  
forgotten, or not well  
put in practise. And it is  
fit thou shouldest be of-  
ten put in mind of those  
F 5 things

things concerning thy salvation.

Thus if thou spend thy time at Church, thou wilt be ready to give thy selfe to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the soule as with the body, though meate be never so wholesome, and the appetite never so great, yet if any ill disposition in the stomacke hinder digestion, it turnes not to nourishment, but rather proves more dangerous. So the Word, if after hearing it be not digested

digested by meditation,  
it is not nourishing to  
the soule. Therefore let  
the time thou hast to be  
absent from Church, be  
spent in praising God,  
praying to God, and ap-  
plying to thy selfe what  
thou hast heard. If thou  
hast heard a sinne repro-  
ved that thou art guiltie  
of, take it for a warning,  
doe it no more. If thou  
hearest of a good action  
which thou hast over-  
slipt, strive to recover  
time, and resolve to put  
it in act. Thus by practi-  
sing what thou hearest,  
thou shalt bind it to thy  
memory, and by making  
it

it thine owne, make thy selfe most happy.

Learne of *Isaiah*, the true observation of the Sabbath: If thou turne away thy foot from the Sabbath, from doing thy will on my holy day, and call the Sabbath a delight to consecrate it as glorious to the Lord, and shalt honour him, not doing thy owne waies, nor seeking thine owne will, nor speaking a vaine word: Then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage

heritage of *Jacob* thy Father, for the mouth of the Lord hath spoken it, *Isaiah* 58. 13.

It is wonder to see how often *G O D* hath commanded this one Commandement, and yet how slacke wee are to keep it: *Exod.* 31. from the 12. Verse, is all commanding this: againe in the 34. 21. and divers places more.

Learne then to prepare thy heart early for this day, which if thou observeſt well, God will bleſſe thee and thy labours all the weeke. Thus farre I have ende-  
voured

voured to exhort thee  
to thy dutie towards  
G O D.

( 12 )

Of which, the honour  
due to thy Parents is  
such a part as cannot be  
separated: for God com-  
mands it, *Honour thy Fa-  
ther and thy Mother*, it is  
the first Commande-  
ment of the second Ta-  
ble, as, *Thou shalt have  
none other Gods but me*, is  
of the first: Idolatry be-  
ing the greatest sinne a-  
gainst God, and disobe-  
dience to parents, being  
the ring-leader in sinnes  
against man, we are first  
warned

warned of them, as if in case we should fall into them, it were too late to avoyd the other. For if wee once become in heart Idolaters, it will be no hard matter to be a bower downe to an Image, to abuse Gods holy Name, and to prophane his Sabbath: So, if we dare disobey good Parents, at that breach, theft, murther, adultery, falsenesse, covetousnesse easily enter.

Nay, I dare say, if thou breakest either of these Commandements, thou breakest all of the first and second Table: for

as

as thou canst not be idolatrous without breaking all the rest: so thou canst not be a swearer, a disobedient childe, but thou art a murtherer, a double one: first, of nature in thy selfe, which if thy wicked purposes doe not smother, will of her selfe breake forth into that durie. For an example, the story of *Aeneas* shewes how much it was observed by them that received not the Commandement from Gods owne mouth, as did the *Jewes*, yet hee exposed himselfe to all dangers rather than he would



would forsake his father.  
Secondly, thou art a  
murtherer of thy father,  
who having stored up all  
his joy in thee, hath by  
thy disobedience his  
gray head brought with  
sorrow to the grave:  
which God forbid.

And what difference,  
shall I say, is there be-  
twene a disobedient  
childe, and an adulterer?  
the one forsakes her, by  
whom he giveth being  
unto others; the other  
despiseth those from  
whom he had his owne  
being. Truly, this is a  
fearefull adultery, and  
sinne is a craftie strum-  
pet,

pet, shee will allure thee  
and delude thee.

Againe, in being disobedient, thou art a theefe, an impudent theefe, for thou doest not only secretly steale, but openly detaine the honour, reverence, and obedient dutie, which all the world can witnesse is thy Fathers.

And how wilt thou avoyd being a false witnesse? will not one sinne draw on another? Wilt not thou be ready to excuse thy unnaturall obstinacy, by throwing calumnious aspersions on thy parents, giving thy

thy tongue leave to lie  
against thy conscience ?

And lastly, ( Oh horrible ! ) how easie a step  
is it to covet what thou  
thinkest thy parents life  
too long detaines from  
thee ?

Thus thou seest in be-  
ing disobedient, thou  
breakest six Comman-  
dements, from which  
outrage, I beseech Al-  
mightie GOD preserve  
thee, and give thee grace  
to be obedient to him,  
and to thy parents. I am  
sure thou hast a Father,  
who will never com-  
mand thee any thing  
contrary to the Com-  
man-

mandements of GOD.  
Therefore I have no  
need to speake to thee,  
how far a Father ought  
to be obeyed: but hum-  
bly desire of GOD to  
cōtinue him in his good  
desire with long life,  
that he may bring thee  
up in the feare of the  
Lord, and to give thee a  
heart ready to imbrace  
all religious learning.

( 13 )

The next dutie equall  
to this, thou must per-  
forme to all the world  
in generall, Doe to all  
men as thou wouldst  
they should doe unto  
thee.

thee. This is the Commandement our Saviour gives us: Love one another: by this we shall be knowne to be his, if we love one another as hee hath loved us.

Yet of all that is commanded us, there is nothing more contrary to our wicked nature, than this loving our neighbour as our selves. Wee can with ease envy him if he be rich, or scorne him if he be poore: but love him? Nay, the Devill hath more craft than so. It were hard for him if men should once begin to love one another: there-

therefore he useth all art to stirre dissention among as many as he can, and to mix love with dissimulation.

To avoyd this, consider well that God is the Author of peace & love, and that strifes and contentions proceed of the Devill. Then if thou beest the childe of God, doe the workes of God, love thy neighbour as he hath commanded, lest thou provoke our blessed Saviour, when he shall see that marke of the Devill, malice in thee, to say as once to the unbelieving Jewes,  
You

You are of your Father  
the Devill, and the lusts  
of your Father will you  
doe, *Job. 8. 44.*

Oh take heed thou of-  
fend not God thus grie-  
vously, that he shall dis-  
claime thee as none of  
his, because thou dost  
not love those that are  
his.

This, if well weighed,  
were enough to make e-  
very man charitable, if  
it were onely for feare  
to hate whom God lo-  
ved. But to beleieve or  
judge that God should  
hate where thou doest,  
were such an impious  
uncharitablenesse as a  
good

good Christian must needs tremble at. God hath given thee no authoritie to judge any man, but he hath commanded thee to love thine enemy; Love your enemies, blesse them that curse you, do good to them that hate you, and pray for them that hurt and persecute you, that you may be the children of your Father which is in Heaven, *Matth. 5. 44.*

A man may find wayes enow to possesse the devill of his soule, but none with lesse pleasure to himselfe than this: he may



may sell it, as did *Judas*,  
to satisfie a covetous de-  
fire: he may lose it, as  
does many a lazy man  
his worldly estate, be-  
cause he will not trou-  
ble himselfe to looke  
over an account of his  
fortune, he sinkes ere he  
thinkes of it, so fares it  
with a negligent Chri-  
stian. Thirdly, he may  
pawne it, like a foolish  
unthrift, who pawnes  
that which should keepe  
him all his life, to pur-  
chase a gay toy which  
shall serve him a day or  
two: so doth he that  
pawnes the rich jewell  
his soule to the griping

**G** usurer,

usurer, the Devill, for pleasure; haply he means one day to redeeme it, but runnes on his selfe-pleasing course, till the use hath devoured the principall, and his unmercifull Creditor hales him to a dungeon, where he has time for ever to bewaile, not onely his present misery, but the losse of infinite happinesse.

These are strange enough, that a man should sell eternitie of joy for wealth, or sleepe away the time wherein hee might make such a purchase, or pawne an inestimable

estimable treasure for things not worth esteeme. But yet they are all better than hee that gives away his soule for nothing, as doth the envious man. The covetous gets riches, the slothfull ease, the wanton pleasure, but the hater of his brother gets nothing (no not in present) but torment, fretting and vexation: he is not the fatter for his meat, nor doth he rest though he sleepe; yet he for whom or against whom he thus toyles, his spirit, haply, eats, sleeps, and laughs at his enviers folly, or

peradventure pities him.

The more easily to avoyd this sinne, consider well the disprofits of it. Reade in the first Epistle of *S. Iohn*, 3. Chap. 14. & 15. Verses, and in the 4. Chap. the 8. and the 20. Verses: reade the 13. of the first to the *Corinthians*; there *S. Paul* shews, that without charitie even spirituall graces are of no worth. As the want of it brings infinite misery, so the possession infinite joy. By charitie wee performe our Saviour *Christs* commandement, who often requires this of us, as if he should

should say, I have satisfi-  
ed my Father for all the  
Commandements that  
you have broke: Now  
your task is easie, I leave  
you nothing to doe, but  
to love one another: doe  
this, and you doe all.  
By it we fulfill the Law,  
*Rom. 13.8.* and *10. verses.*  
By it wee abide in the  
light, *1 Ioh. 2. 10.*

Is it possible, when  
these are well weighed,  
that any man should be  
so madde as to beare an  
uncharitable heart about  
him, or so foole-hardy  
to harbour a spleene that  
shall hazard his salvati-  
on: Can we be so cruell

to our selves, as to deny Christ one Commandement? For all his love to us, he reposes but this testimony of our love to him, which wee cannot choose but performe if we do love him. Therefore take heed if thou feele any malice toward thy brother, be sure thy heart is not upright toward God. So root it out from thy heart, that no sting of it be left: for it will grow faster than *Ionahs* Gourd.

Answer me not with,  
flesh and bloud cannot  
doe this: I know it. But  
if thou desire God to  
give

give thee his holy Spirit, thou shalt be strong to suffer, and ready to forgive. Thou must not in any thing be subject to the flesh, for the wisdom of the flesh is death. But alwayes make the Spirit thy guide, for there is life and peace.

The Devill would desire no greater advantage than that thou wouldest trust thy soule to the discretion of thy corrupt flesh, he would soone inveigle that to betray thee. But when thou hast put thy selfe under the Spirit, submitting thy will to the will  
of

of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I feare you may happen on it, & that is this; if I should suffer wrongs patiently, what will become of my reputation? what will the world say? Truly, if you remember, Christ hath suffered more for you, than it is possible for you to suffer: yet he never reviled any of his enemies, nor strake his persecutors, but prayed for them. And his example teaches all that love him



him to doe the like. He  
wills you to turne the  
left cheeke to him that  
smote the right, to give  
to him that takes from  
you, and to goe with  
him that compels you.

But these are strange  
rules for a generous spi-  
rit in these times, nay,  
sure if I be strucke, I must  
strike againe, else I am a  
coward. Indeed as for  
giving, if it were to one  
that would desire it at  
my hands, I had rather  
give a fragment of my  
right than goe to Law :  
but if he will not sue to  
me, Ile spend all I am  
worth, ere I yeeld : Or

I would goe out of my doore to shew a man his way : but I would faine see who could compell me. I mary, this is the right straine ; but now looke with a considerate eye upon this custome of the world, and the former commandement of Christ, and thou shalt finde them just opposite.

Therefore take heed, and let it be thy chiefe care, never to prize thy reputation with men equall to the salvation of thine owne soule. But if thou desirest to keepe thy credit unblemished, serve God with an upright

right heart, and doe nothing to any man, that thou wouldest not bee content he should doe unto thee. Open thy hand to the poore according to thy abilitie, meddle not with other mens occasions, but where thou maist doe good; and hast a calling to it. And if it be in thy power to hurt thine enemy, let it passe, doe him good if thou canst, and boast not of it: hee that sees thee in private, will openly reward thee.

Lastly, let thy heart be kept alwayes in awe of this want of charitie,

by continually remem-  
 bring that thou hast of  
 thy Saviour no other  
 forme of prayer to de-  
 sire forgivenesse for thy  
 selfe, than that wherein  
 thou covenantest to for-  
 give others. All the o-  
 ther petitions wee pre-  
 sent unto God absolute-  
 ly, onely this is condi-  
 tionall, He forgive us,  
 as wee forgive others.  
 Our Saviour hath taught  
 us no other way to de-  
 sire it, and in the 18. of  
*Mattheu*, he shews, God  
 will no otherwise grant  
 it.

*Sine fine finis.*

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